

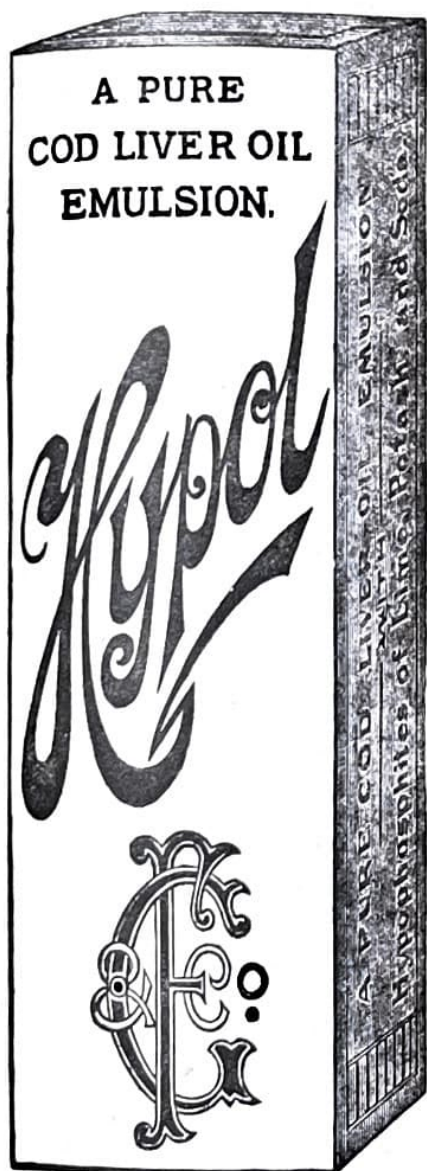
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Foundations and Buildings.

In numerous New Testament passages occurs the metaphor of a building, used to illustrate either the Lord's relationship to his people or to inculcate the duty of men toward God. In every one of these lurks a sermon. What Christian, for instance, could fail to be impressed by Paul's great utterance: "Ye are God's husbandry, God's building"? Peter's word, again, has been the text of many a discourse: "Ye also, as living stones, are built up a spiritual house." A Divine Builder using most imperfect materials! Yet fashioning out of them by gradual process a structure which will one day reflect glory even upon its Divine Architect and Builder! Meantime, alas, some of the "living stones" are not amenable to the treatment He would give, and so His work is hindered or marred.

The "foundation" texts are equally important and suggestive. First in order we have our Lord's great simile regarding the hearer and rejector of His word—the one built on the rock, the other on the sand. The Apostle Paul has two very great messages. In one he says that other foundation no man can lay than that which is laid, viz., Jesus Christ; and in the other he says we are "built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone."

Two things are impressed upon us as we study the collated texts: first, the importance of choosing a good foundation; and, secondly, the imperative need of building on the right foundation an enduring structure. A house without a good foundation cannot last. A foundation by itself would be a poor place to live in. A godly character would be constructed by him who professes to build on the rock foundation.

From the rich variety of Scripture texts, we now select two for special remark.

The safe foundations.

Our Saviour closed the greatest discourse ever given to men by words so apt that they have become proverbial and part of the common speech of man. All are familiar with the picture of the man who in fair weather built a house which looked as imposing and as habitable as did the structure of another who had labored much in digging through to the solid rock. For a time his house was as serviceable as was the other. But the testing time came, "the rain

descended, and the floods came, and the winds blew, and smote upon that house; and it fell; and great was the fall thereof." So there are men in the spiritual world who build houses upon sand, whose discomfiture and loss are equally sure.

Who is the wise man, and who the foolish? It is not a difference in position, or privilege, or belief that is in question. Orthodoxy, not orthodoxy, is the lesson of the passage. He who hears these sayings of mine and does them, says the Saviour, is wise; he who hears and does not is foolish. Men classify themselves as they obey or disobey His word.

Here is the theme of the preacher. It is his work to get men to build on the one sure foundation. It is his task to present the words of Christ. He has no business to preach at all unless he present the words of Christ for the acceptance of men and unless he is persuaded that to hear and do these sayings brings life, while to reject or disobey means ruin and eternal loss.

An enduring structure.

In the Corinthian letter there is a foundation and building text quite commonly misunderstood. In this passage Paul makes his famous declaration: "Other foundation can no man lay than that which is laid, which is Jesus Christ." This statement of one possible foundation can be read in perfect harmony with Christ's word about the two foundations. The one reliable and sure foundation is Jesus. The apostle's point is that, even when men seek to build on this one safe foundation, they may rear very different kinds of edifices, and he warns them to build an enduring structure of good materials and workmanship, else the testing-day may see the destruction of the house. The rain and storm reveals the difference a foundation can make, says Jesus. The fire, Paul supplements, will test the different structures which are raised on the one good foundation.

The apostle says that two kinds of houses may be built upon the right foundation. The structure may be composed of materials that are enduring ("gold, silver, precious stones"), or it may have in it nothing but "wood, hay, stubble." In Corinth great houses were as a fact to be found side by side with hovels. Paul may have had definitely in mind the way in which under Mum-

mus Corinth was set on fire, when the poorer houses made of inflammable materials were burnt out. So the apostle declares the fires of divine judgment will test the structures reared on the foundation of Jesus Christ.

What are the edifices of which Paul writes? Very many readers take it for granted that he means to describe the different characters which Christians possess. Some are good and enduring, as the stone-built house, others are flimsy as the wooden hut with thatched roof. But on a moment's reflection it is seen to be ridiculous to think that Paul thus described characters. For he says that the fire which burns the man's work will yet leave the man uninjured; his house will burn so that he will be a loser, but "he himself will be saved." Nobody can think Paul means to contradict all else he wrote and here suggest that a professing Christian of worthless character will get to heaven, and only his character be destroyed by fire. That is really grotesque. Again, such a reading of the Corinthian passage would make it flatly contradict the teaching of our Saviour in the Sermon on the Mount, to which we have already referred. Christ has said that he who does not keep his sayings is a foolish man who builds on a foundation of sand. The man with wrong character, then, despite profession, is not building on the true foundation at all. Paul's words alone relate to the man who is sincere and right to the extent that he seeks to build on Christ the one sure foundation.

The truth is that Paul's word is primarily for the Christian preacher and teacher. He is thinking of the converts which a preacher makes. It is within our knowledge that some preachers are able to bring to decision many who last for a time, but then go back, or many who apparently last but are never much good. Another preacher seems to find converts who are faithful or true. Yet each preacher may be quite sincere. Because of that, he himself is saved, even though the testing-day may reveal that his work has not been enduring.

Few texts are more worthy of the attention of Christian workers than this. We should seek to lead others to more than profession of Christianity. A man's success in evangelism or teaching is not to be determined by a counting of converts or admiring listeners. With God, quality and not

mere quantity is considered. Paul as a teacher and preacher doubtless well knew and earnestly sought to overcome what we may term the characteristic temptation of the preacher. He does not discuss the hypocrite or the insincere professor. Even

good men do not all produce in other lives the same enduring results. God regards the motive of the man, but the reward of service is in harmony with the quality of the work. The sooner we all learn the apostolic lesson the better.

Religion and Character.

It is in its tremendous impact upon character that Christianity has ever found its power. It is here it finds its answer to all the challenges of our time. Matthew Arnold found the secret of the Church's early victories in the overflowing happiness with which it filled its people. Darwin, who had no theological prepossessions, found in Tahiti dishonesty, intemperance, and licentiousness greatly reduced by the introduction of Christianity. "The teaching of the missionaries," says he, "is the enchanter's wand; the march of improvement consequent on the introduction of Christianity throughout the South Seas probably stands by itself in the records of history." Where, outside the sphere of this influence, could you find a condition of inward being like that recorded of himself by John Nelson, the Yorkshire stonemason, who, imprisoned in a filthy dungeon for preaching the Methodist Gospel, says: "My soul was like a watered garden, and I could sing praises to God all day long. For He turned my captivity into joy, and gave me to rest as well on the boards as if I had been on a bed of down."

The miracles of to-day.

The evidence is that wherever the primitive Gospel has been proclaimed by men possessed of its spirit, however crude the mental envelope in which it has been wrapped, it has exercised this extraordinary power—the power of changing men, of turning them upside down and inside out. It has accomplished the fact which Schopenhauer declares impossible—of making bad men good. It has produced conversions; that process which the late William James, that clear-headed, superbly equipped student of psychology, registers as one of the best certified facts of human experience; the process whereby, to use his words, "a man identifies his real being with the germinal part of himself; and does so in the following way; he becomes conscious that this higher part is continuous with a More of the same quality, which is operative in the universe outside him, and which he can keep in touch with, and, in a fashion, get on board of and save himself, when all his lower being has gone to pieces in the wreck."

Amid all the clashings of modern belief and non-belief; amid all the assaults which are made to-day on the citadel of religious orthodoxy, there is one thesis about which, we imagine, all fair-minded men would be found to agree. It is that some such force as this, wherever it is to be found, is the one thing we need for the reorganisation of society, for the attainment of human well-being.

The one science needed.

Amid all our sciences the one needed science is that of making men good. It is an age of machinery, but none is being invented for turning brutal, drunken, wife-beating men into sober citizens, into kind-hearted builders of homes. Any Socialist who can see farther than his nose-end must recognise that his State scheme, however cleverly organised, can come to nothing so long as his material is bad. You may pound together all the economics of Marx, all the arguments and figures of Lassalle, of Bernstein, of our English Fabians, and you will fail to extract as a product one drop of an elixir which will create the thing that alone makes life worth living—a state of inner blessedness. Is there in the whole Socialist machinery, even if it work overtime, a means of producing "love, joy, peace, gentleness, meekness, temperance, faith"? Until it can, it must cease boasting of being, in itself, a new highway into the human paradise.

If what has been here said is a correct interpretation of history, it enables us to see what has been, and is, Christianity's real place in the world. It has not been, either in its beginning or in any subsequent phase, free from speculative error. Its function has been, not that of a philosophy, but of a force. It has offered, not so much a theory about life, as life itself. Wrapped up often enough in crudest forms, it has nevertheless vindicated itself as the agent of that greatest of miracles, the reformation of character. It has accomplished the one thing which neither law, nor police, nor science, nor material conditions has been able to achieve; it has given men in all circumstances, even the worst, the sense of inward peace and blessedness.

Its beginning marked the inflow from the unseen of a great, unique spiritual power. It was the impartation to man of a new deposit of that "treasure in heaven" which man was created to receive, and which waits to discover itself yet more fully. In saying this, are we not describing what is manifestly the Church's supreme function? Its one business is to receive, to fill itself with this Divine life, that it may impart it to men. It is to be a reservoir of faith, of joy and strength, that may flow into and heal the world's broken heart. The preacher can only speak effectively as he, in word and deed (for his deed must be a speech), transmits this sacred energy. No assault of scepticism can touch Christianity so long as it remains a healer of souls.—"The Christian World."

A One-Minute Sermon.

Calvary! We must deal with Calvary! It is historic. We must answer it.

Jesus' suffering for us was premeditated. He fully expected it and said, beforehand, that it would come.

Jesus' suffering for us is resolute. When He said, "I lay down my life of myself," the trains were not despatched from the great depots of our cities with more definite plan.

Jesus' suffering for us is sufficient! All other ways are ahunger; Jesus is the bread. All other ways try; Jesus saves.

Jesus suffers for us because He loved us. "Herein is love," it is love poured out.

Jesus' suffering for us is resolute. When He says, "Arise, let us go hence," He is making His way straight to Calvary. He is determined if possible to get us.

Now love expressing itself in law should win my obedience. Love expressing itself against sin should awaken my concern. But love poured out in sacrifice to the death breaks my hard heart.—Dr. Henry Ostrom.

We Two.

I cannot do it alone,
The waves run fast and high,
And the fogs close chill around,
And the light goes out in the sky;
But I know that we two
Shall win in the end—
Jesus and I.

Coward and wayward and weak,
I change with the changing sky;
To-day so eager and brave,
To-morrow not caring to try;
But He never gives in,
So we two shall win—
Jesus and I.

Strong and tender and true,
Crucified once for me!
He will not change, I know,
Whatever I may be!
But all He says I must do,
Ever from sin to keep free:
We shall finish our course
And reach home at last—
His child and He.

Words.

One day a harsh word rashly said
Upon an evil journey sped,
And like a sharp and cruel dart
It pierced a fond and loving heart;
It turned a friend into a foe,
And everywhere brought pain and woe.

A kind word followed it one day,
Flew swiftly on its blessed way;
It healed the wound, it soothed the pain,
And friends of old were friends again;
It made the hate and anger cease,
And everywhere brought joy and peace.

But the harsh word left a trace
The kind word could not quite efface;
And though the heart its love regained,
It bore a scar that long remained;
Friends could forgive but not forget,
Or lose the sense of keen regret.

Oh, if we could but learn to know
How swift and sure one word can go,
How would we weight with utmost care
Each thought before it sought the air,
And only speak the words that move
Like white-winged messengers of love.

Great Events in the Life of Christ.

Received Up Into Glory.

A. W. Connor.

Luke 24: 45-53; Acts 1: 1-12.

"And it came to pass, while he blessed them, he was parted from them, and was carried up into heaven."—Luke 24: 51.

On the Mount of Olives stands the Church of the Ascension, which was originally built in the fourth century by the Empress Helena. The ruins are supposed to mark the spot on earth where Jesus last stood, and they show a stone in which are two depressions called "the print of his feet." The site is almost certainly wrongly chosen, and the story of the print of his feet is certainly fictitious. But the ascension itself is a fact; a wondrous fact. An instructive and significant fact. It is the last act in the great drama of the earthly life of our Lord, and the fitting introduction to the personal, universal ministry of Christ. It is remarkable that Luke alone gives a detailed account of the event, and even that is very brief. Mark states the fact simply. Matthew and John do not record it, though both show that they were not ignorant of it (Matt. 24: 25; John 6: 12; 20: 17). Yet in the New Testament in Acts of Apostles and Epistles it is referred to again and again. He was "received up into glory." He "sat down on the right hand of God." He "ascended on high." He "hath passed through the heavens." These are a few of the references to this sublime event, and they reveal how deeply significant it is. In the resurrection the story would seem to have passed its point of highest interest, and it might well tax the greatest literary genius to create a fitting close to a story which was so wondrous in its inception, incident, and climax. Yet the fact of the ascension, told in simple artless language, preserving the very view-point of the original eye-witnesses, is no artificial ending, or weak anti-climax. In every respect it is a fitting conclusion to the story of Jesus, and a perfect and illuminating preparation for the ministry of Him who had dared to promise, "Lo, I am with you always."

The necessity of the ascension.

The basic truth of revealed religion and the fundamental doctrine of Christianity is the incarnation, the manifestation of God in terms of human life: "The Word was made flesh, and dwelt among us, and we beheld his glory." The purpose expressed in the incarnation makes the ascension a necessity. The cross, as the revelation of redemptive divine self-sacrifice, requires an event akin to the ascension as its completion and crown. The resurrection itself makes the ascension a necessity, for Christ having been raised from the dead can die no more. Nor yet can he continue to live among men in the flesh, his home a Mecca for privileged pilgrims. No; the local must yield to the universal; the physical must give way to the spiritual; sight must give place to faith. His resurrection is not simply the assurance of a physical resurrection for man, but the assurance that spiritually we may rise with him from the life of the dust, to that which is eternal. So Jesus having passed through death entered into the unseen life into which all men must pass. The forty days of manifestation were to help his followers to grasp the reality of that unseen life, and to know that though beyond their sight he was still with them. He had come as Emmanuel—"God with us." The ascension was not the reversal of that promise, but the indispensable condition of its fullest realisation by men everywhere. Speaking of the incarnation, Phillips Brooks says: "Have we not caught more of the spirit of the incarnation, if we think of it, not as the bringing to us of a God who has been far away, but as the showing to us of a God who has been hidden. It is as if the cloud parted, and the tired and thirsty traveller saw by his side a brook of clear sweet water running along by the way he travelled. Then the cloud closed again, but the traveller who had once seen the brook could never be faint with thirst again. He must always know where to find it and

drink of it. Christ was not a God coming out of absence. He was the ever-present God revealing how near he always was." We almost instinctively think of the wondrous birth of our Lord—the door by which he entered to share our life—when we think of the marvellous ascension. The one the entry, the other the close of that matchless life which we have been studying. It is instructive to notice the place of these two events which we have made our first and last studies, in what seems a fragment of an early confessional hymn in 1 Timothy 3: 16.

"And beyond controversy, great is the mystery of godliness,
He who was manifest in the flesh,
Seen of angels,
Preached among the nations,
Believed on in the world,
Received up into glory."

He who came from God returned to God. The last view of Jesus is not dying in weakness on the cross, but ascending in triumph. "He that descended is the same also that ascended far above all the heavens, that he might fill all things."

The facts of the ascension.

The facts of the ascension are told in the briefest and simplest words, no attempt being made to make it appear wonderful. Jesus led his followers out to Bethany, and while his hands were extended in blessing he was slowly parted from them, and carried up into heaven, and a cloud received him out of their sight (Luke 24: 50, 51; Acts 1: 9). Thus is it told with a brevity and simplicity that forbids the idea of an invention. The directness of the simple truth is unacceptable to a type of mind that must needs find in it an invented parallel to the rapture of Elijah. But the differences are more striking than the parallels. "No chariot of fire is needed here; for this is not merely a mortal body being swept up to a sphere not native to it, but the return of the Son of God to his own calm home, his habitation from eternity." It is the fulfilment of Christ's own words, "Again, I leave the world, and go unto the Father." "And he lifted up his hands and blessed them." Those hands extended in blessing—the last view of the Lord Jesus—are prophetic of his ministry continued for men. Those hands, caloused by honest toil, those hands marked by the nail prints of the great sacrifice, drop on the world blessing for evermore. Those hands henceforth shall hold the sceptre of universal empire, and when next seen by the Seer of Patmos held in their powerful grasp the seven stars. His lifted hands! Lifted to bless, and not to smite! "A cloud received him out of their sight." That cloud could hardly fail to suggest the "cloud" that guided the Israelites in their wanderings, or that which hovered over the mercy seat in the Tabernacle. Both were symbolic of the presence of Jehovah. It was also from a bright cloud on the Holy Mount that the divine voice had declared, "This is my beloved Son: hear ye him." This is exactly what the Epistle to the Hebrews declares: "Jesus having made purification for sins has taken his seat at the right hand of God" (Heb. 1: 3). This language expressed to the Hebrew mind in a simple and forcible manner the bestowment on Jesus of the highest possible honor, a prelude to his final complete dominion (Heb. 10: 12). Possibly the scene beyond that cloud is well expressed in the language of Psalm 24: "Lift up your heads, O ye gates; yea, lift them up ye everlasting doors; and the King of Glory shall come in."

And so from Olivet's sacred brow, within sight of the scenes of his suffering and triumph, Jesus passed from among men. The ministry which had opened at Bethlehem is now closed.

"He hath ascended on high;
He hath led captivity captive,
And hath given gifts unto men."

Beyond that cloud, what? We know that he, "ministering in the power of an indissoluble life, offering one sacrifice for sins evermore, and being once for all accepted, sat down on the right hand of the majesty on high." He, the Son of God, and Son of man, still ministers for those for whom he died.

"He, who for men their surety stood,
And poured on earth his precious blood,
Pursues in heaven, his mighty plan,
The Saviour and the friend of man."

The message of the ascension.

Its significance is manifold. By reference to it, constant appeal is made in the New Testament to live the spiritual life. "If ye then be raised together with Christ, seek those things that are above, where Christ sitteth on the right hand of God." The collect for Ascension Day in the Prayer Book has a beautiful appropriateness:—"Grant... that like as we do believe... Christ to have ascended into heaven, so we may also in heart and mind thither ascend." It is from this significance of it that Paul exhorts: "Set your affections on things above, not on things on the earth. For you have died and your life is hid with Christ in God. When Christ—He is our true life—shall appear, then shall we also appear with him in glory." Let the fleshly die that the spiritual may triumph. To-day's materialism needs the message of the ascension of Christ, the assurance of the unseen spiritual realities—the things that are eternal though unseen. As Phillips Brooks says: "We cannot trace his course. The cloud received him. But yet we know that somewhere out beyond the limits of our little earth, that true humanity has found a home. Humanity can live beyond the earth, can keep broad, live relations with the universe. The man who goes to-day, then still goes into the dark, but the darkness into which he goes is pierced now by a path of light, and at its heart is a home of light to which he goes." Oh, why do men turn from this pathway of light to seek for assurance in the murky by-ways that lead to the Cave of Endor? Christ ascended is the light of life, the light of men. A striking and beautiful evidence of this deep desire of the heart for immortality was given lately in the words of Mr. C. W. Green. They are found in an eulogy on his late fellow-worker in the cause of industrialism—Mr. Frank Hyett, secretary of the Victorian Railway Union. He said, "Rationalist as I am, standing across his yawning grave, with that dense crowd of tear-dimmed eyes yesterday afternoon, there fluttered into my brain and heart a hope, the hope of immortality, that thread of hope from which has been woven all the religions of the world. The hope that somehow, somewhere, somewhen, we, Frank Hyett and I may meet again. That somewhere—when I too have left the world behind, I may feel the old grip of the vanished hand, and hear the ring of that voice that is even now but a memory, and talk together in the light of a wider knowledge of the things we here talked of, and hoped for, and aspired to." The answer to such common human longings is in the ever-living Christ. The ascension has a special answer to such aspirations and longings. The Christian assurance is well expressed by Robert Burdette, the genial humorist and great preacher. He was looking over the Pacific Ocean at sunset, and talking of his knowledge of the lands that lay beyond the horizon—lands which he had visited or read of. He said, "Well, there is another land that I look toward as I watch the sunset. I have never seen it. I have never seen anybody that has been there, but it has a more abiding reality than any of these lands I do know. This land beyond the sunset—this land of immortality—this fair and blessed country of the soul—why, this heaven of ours is the one thing in the world which I know with a knowledge that is never shadowed by a passing cloud of doubt.... And as the afternoon sun sinks lower, faith shines more clearly, and hope, lifting her voice in a higher key, sings the song of fruition. My work is about ended I think. The best of it I have done poorly; any of it I might have done better, but I have done it. And in a fairer land, with finer material, and a better working light, I will do better work."

Jubilee of North Melbourne Church.

God bring us to like precious confidence. Let us move forward to life's tasks in confidence that "The grave is not our goal." That confidence will be deepened I am sure as we contemplate Jesus "who is able to save to the uttermost" those who come unto God through him, seeing he ever lives to make intercession for them. Nor let any soul by reason of its consciousness of failure, and guilt, lie down in the dust or continue in sin, for the very purpose of the exaltation of Jesus is that "he may grant repentance and remission of sins," the first step in the pilgrimage to the land of light. See that ye refuse not him that speaketh from heaven.

The final message.

Angels had heralded the advent to earth of the Babe of Bethlehem. They were also present at his ascension. Perhaps the poet is right when he declares that

They thronged his chariot wheels
And bore him to his throne;
Then swept their golden harps and sang,
"The glorious work is done."

But two of the angels at least remained at Olivet, and gave to the apostles and the church a final message which has been a constant inspiration and hope, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Thus, the apostles as they watched the ascending Christ were assured of a returning Christ, who would be "this same Jesus." It was not a new message. Jesus in his parables had indicated it, and on that last night with his own he had plainly declared, "I will come again." This word was first fulfilled, when he "came again" in the glory of the resurrection. He "came again" in spiritual power on Pentecost, and in the gospel message God was "sending Jesus" to bless them (Acts 3: 26). But still he will "come again." He came to Saul of Tarsus, and to John in the isle of Patmos. He came in judgment on Jerusalem when with the temple destroyed the old dispensation passed away. Yet all these comings only foreshadowed the final coming of the angel's message. The expectation of this became a part of the life of the primitive church, and found expression in the watchword "Maranatha"—the Lord cometh. "Christ shall appear a second time apart from sin, to them that wait for him, unto salvation" (Heb. 9: 28). The "when" is hidden from us, the confident calculations of zealots to the contrary. We may differ in our interpretation of the sublime imagery, the pictorial words in which the fact is set forth. We may differ, as we do, as to "whether he will come to usher in or crown a millennium," but as truly as Jesus is the ascended Lord, so is he our coming King—and of his kingdom there shall be no end. What then? We must watch, but not in indolence. We must "wait for his Son from heaven, even Jesus," but not idly wait. An evangel is to be preached. A witness to be given. Work must be done. Every man to his task, while we labor and pray "Thy kingdom come." The Thessalonians are our models. "They turned unto God from idols, to serve a living and true God, and to wait for his Son from heaven." Turning! serving! waiting! Have we turned? Are we serving? Are we waiting? Maranatha. The Lord cometh. Blessed hope! Glorious gospel! The Master's words ring true, "What I say unto you, I say unto all, *Watch.*" Watch!

My purpose to present in sermon the great events in the earth life of the Lord of Glory is fulfilled. How imperfectly it has been done I know only too well. My sincere desire at every step has been that hearers and readers might "see Jesus" and "know him whom to know is life eternal." We have seen Him helpless in the manger cradle, fighting against temptation, facing His cross, agonising, suffering, dying, rising and ascending. Our final view of Him is as the "faithful witness, the first-born of the dead, and the ruler of the kings of the earth." A sceptre of righteousness is the sceptre of His kingdom. The consummation is yet to be when all heaven shall declare:

"The kingdom of the world is become
The kingdom of our Lord and his Christ;
And he shall reign for ever and ever." Amen.

The jubilee services of the church at North Melbourne, Vic., are just being completed. This church has had an interesting history. In the souvenir published by the church appears a brief historical sketch by Hon. J. G. Barrett, who was connected with the church from its inception until a few years ago. From this we cull the following paragraphs:—

The Church at North Melbourne, and its history, is closely connected with Bro. W. Wood Green. The cause commenced at first with week-night meetings, which were held for a short time at Mattingley's schoolroom, a brick structure in Errol-street, adjoining the present Bank of Victoria. Bro. Green at that time was evangelist at the Swanston-street Church, and was wishful to

claim to his sound judgment, and his fostering care. He was truly a follower of apostolic practice in this connection—a Paul in his vision of what might be accomplished if the New Testament plan was followed out faithfully.

After faithful work for some time in Mattingley's schoolroom, and as the district was ripe for the formation of the infant church, the brethren secured the present premises, which were formerly owned by our Baptist friends. They sold the land and building for £650.

A meeting was held in Mattingley's schoolroom on Wednesday, Nov. 14th, 1870, at 8 p.m., to consider the advisability of establishing the cause in the district on a permanent basis. Bro. Green was in the chair, and Bro. Howlett—who afterwards became the Superintendent of the local Benevolent Asylum—was the acting-secretary. As I write I have the record of that first meeting. It was unanimously agreed to form a church. Eight members joined with Bro. Green, and in twelve months the membership grew to 228—153 by faith and baptism, and 75 by letter. A phenomenal record, which stands out prominently in the history of the cause. How indebted we are to these pioneer brethren of splendid vision who laid the foundations broad and deep, the wise master builders; and to their foresight and sagacity the success of the cause is due to-day. Those early days—what sweet and hallowed memories they bring!—that old building whose very stones are sacred to all of us. They are holy ground, the holiest spot this side of the grave. We will carry their memory through life and into the beyond. I have observed that those early days were glorious. We saw the building packed night after night. I hope I will not be thought partial when I say that I know of no single church that has had a greater influence, and which has sent out so many men and women who have made their mark in the world. Teachers, evangelists, members of Legislature, Ministers of the Crown, and officers of Churches—the men and women who have stuck to their faith through good and evil report, and have done, and are doing, the work of the Church to-day. They have made their mark in the world, and their influence has been profoundly felt. I attribute much of



A. E. Hurren, the Present Preacher.

extend the cause to Hotham, as it was then known. It was only a borough then, and had not risen to the dignity that it occupies to-day, as part of the City of Melbourne. Hotham Hill, which is now densely populated, had scarcely a house erected upon it. M. W. Green had always the missionary spirit. When a cause was planted, a church firmly established, his one great desire was to reach out and enlarge the borders, so that the kingdom of Jesus Christ should be extended. North Melbourne is only one of the many churches in this and other States that can lay



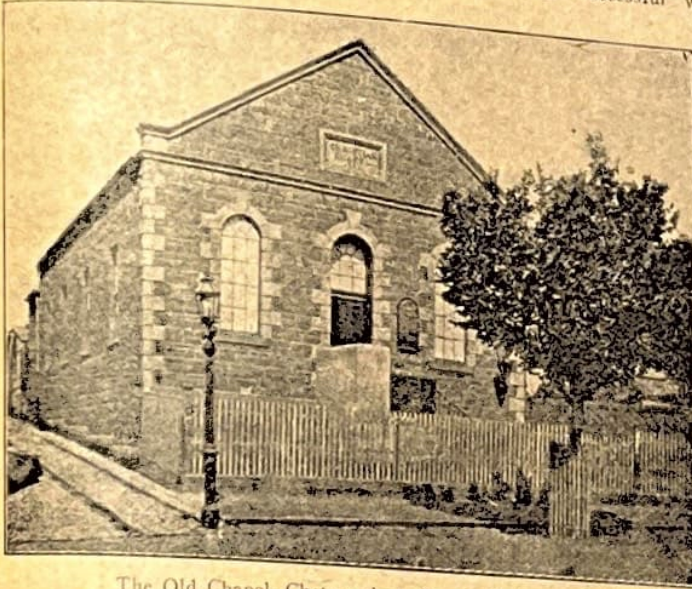
Officers of North Melbourne Church, 1920.

this to the individuality and power of Matthew Wood Green, whose phenomenal success as a preacher soon filled the building to overflowing. As we have said, the building cost £650, and it was enlarged at a cost of £300. Bro. Green was anxious to clear the Church of debt, and started a movement to that end. We had been paying interest on the original purchase money, and with

there are the faithful evangelists in the following order: M. W. Green; G. B. Moysey, who is still among us, and who has also done splendid work for the brethren; John Strang, of eloquent tongue and kindly disposition; J. P. Wright, who also served as Sunday School Superintendent; Jesse Colbourne, kind, and loved by all; C. A. Moore, whose very successful work was in-

Cameron, now of Merbein; T. J. Cook, Andrew Hutson, A. G. Bennett. Of these brethren, three served the Church twice: M. W. Green, J. Colbourne, and D. M. McCrackett, the latter having passed to his reward while still serving us. All of them have left their mark, and who shall measure the effect of their work?

Then there were the Sunday School Superintendents. The School is said to be the nursery of the Church, and I regard the efficiency of this Church to a large degree the result of the careful training that many of us secured in the Lord's Day School. Our first Superintendent was Joseph Green, who became a Town Councillor, and Mayor later on. Then Bro. Wm. Geddes, a man of sound and unerring judgment; Bro. Taylor, brother-in-law to M. W. Green; Bro. Pearl, Senr.; J. P. Wright, George Foster, John Timmins, Henry Hanslow, W. J. Woodbridge, and our present Superintendent, Matthew Wright. The School has had in particular many consistent workers, such as the late Sister Mrs. R. Conning (*nee* Fergus), the late Mrs. Wright, Miss K. Campbell, the late Sister Reid (*nee* A. Morgan), Mrs. Collins, now of South Australia, and Sister M. Bean; Bro. J. G. Barrett, P. Conning, Thomsen, J. Thompson, and W. Petrie. And our secretaries, who do the work, but do not show so much in public: the first secretary was Jas. Reid, and others were T. Minahan, W. Porter, J. Timmins, G. Gibson, A. Campbell, W. J. Woodbridge, C. Marshall, and A. Fordham. This position is at present filled by Bro. T. Warne. These are some of the names, but there may be others who have served. The records have been lost; we may be forgiven if any are forgotten.



The Old Chapel, Chetwynd-st., North Melbourne.

the alterations, it was a big pull. Two of the brethren gave liberally—Bro. Hancock and our late Bro. McIlroy, who each donated £200. They made the stipulation that the balance was to be raised within a specified time. The end was that the money was raised; and if I remember rightly, a thanksgiving service was held to celebrate the event. Since then some more structural alterations have taken place by adding the porch and a small room, but the building remains much the same as it was then.

I have said a good deal of the early struggle of the cause, and incidents in connection with the building, the home of the brethren. What shall I say of the spiritual building—the men and women who were the pillars and the living stones of the spiritual temple? Well do I remember the revered John Davidson, the first elder; T. K. Minahan, Jas. Flood, Jas. Amess, Senr., Wm. Geddes, with others previously mentioned; then there were Brethren Horton, Howlett, Balingham, Campbell, Senr., Clark, Chandler, W. Cook, Woodhouse, Morris, Kemnitz, Gilmour, Collison, Pearl, Timmins, Dale, Petrie, Thomsen, J. W. Wright, Walter Campbell; and in our memory the following families stand out prominently: Fergus, Flood, Minahan, Stewart, Duncan, Skinner, Barrett, Downing, Woodbridge; the descendants of these and others being scattered throughout our churches, the most notable being the cause at Kensington, now known as the Newmarket Church. In the early eighties Bro. Pearl started a meeting at Kensington which eventually met in the Royal Hall, Newmarket. In 1887, the North Melbourne Church was paying Bro. Davis to help Bro. Maston, and also to give assistance at Newmarket. And so the cause spread to Ascot Vale, and lately to Essendon.

To record all is impossible. Very likely I have forgotten some. Most of these with the exception of a few have entered into rest. And then

interrupted by illness, and eventually was responsible for his leaving Australia; A. B. Maston, known to all the brotherhood. It was here that Bro. Maston started his printing venture, having a press in his own home at Hotham, and organising the Sower Tract Fund. While we cannot take the credit for the eventual setting up of the Austral Publishing Company, it no doubt was the growth of what was in Bro. Maston's mind while with us. P. A. Dickson, one of Lygon-street boys just returned from America, who served us well for three years; T. Mazengarb, now in New Zealand; Bro. D. M. McCrackett, whom we came to look upon as one of ourselves, and who, with his beloved wife, spent himself with and for the young in serving them, nothing being considered too much trouble; R. G.

Claiming them as exact translations of Westcott and Hort's Greek Text, Mr. F. R. Hoare, B.A., has just published a selection of New Testament "Stories and Sayings" in colloquial English. In its new dress the Lord's Prayer looks like this:—

Our Father in Heaven,
May the thought of You be sacred,
May Your Empire come,
May what You want be brought about,
In this world as in Heaven.

Give us to-day
Our bread for the coming day;
And forgive us what we owe to You,
As we have forgiven those who owe to us;
And bring us to no testing-time,
But rescue us from the Wicked One.



North Melbourne Chapel as it now appears.

The Teacher's Personal Preparation for the Work of Bible School Teaching.

Miss E. Prisk.

The first need of a teacher in preparing a lesson for the Bible School is to ask the help and guidance of God, for truly a teacher needs the wisdom, which our Father in heaven alone can impart, both in the preparation of the lesson and its presentation to the class. Without this wisdom from on high much of his effort would prove fruitless.

When he has asked for the needed help the teacher may begin the study of the lesson. No one should consider that it is unnecessary to do this, for even if he should happen to know the subject fairly well, he is almost sure to find in fresh study some thought hitherto overlooked or perhaps forgotten.

The first thing to be done is to read what the Bible has to say upon the subject to be dealt with, and from this reading gather most of the material for the lesson. It may often prove most helpful also to read what others have written upon the subject. When this is done, the next need of the teacher is to consider what presentation of the lesson will most appeal to the children whom he will be teaching. This will depend partly on their age, partly on their sex, and partly on their dispositions. Before beginning work as a teacher it is very necessary to understand child-nature, for without the understanding heart, a person may do more harm than good to those he is striving to help. Therefore it is wise to study the children before arranging how the lesson is to be given. Then the teacher must decide what special truth is to be taught by means of this lesson, and in all the preparation keep the aim in view and see that whatever is said is leading up to the teaching of that truth. To bring into the lesson too many side issues will probably confuse the child, and result in the main thought being almost lost sight of.

I also think that a good story, well told, which illustrates the lesson is a great aid in keeping the interest of the scholars, and also often a very great help in enabling them to understand your meaning. An illustration of this kind is of interest to both old and young. I do not think many of us will ever grow too old to appreciate an apt and a well-told story as an illustration. However, care should be taken in the selection of the story, to see that it is to the point. Also, if possible, take a story from real life, at any rate see that it is one which is not too widely known, so that it will be new to the minds of the hearers, and so will secure their interest. Above all, do not tell a story which is so improbable as to engender disbelief in the child's mind, unless you have proof that it is true. I have heard a boy remark, after hearing one of these improbable stories, "That's a snakey!" I am sure that that illustration instead of bringing a truth home to the heart of that boy, only resulted in bringing ridicule upon the lesson. I can well remember being told a story, in a moral lesson while at school, which was greatly overdrawn, and how we children laughed at it, and because of it at the whole lesson.

Simplicity of language is something which the teacher should do well to aim at when preparing the lesson to be delivered. I have often heard an otherwise splendid lesson spoiled, by the teacher using words above the comprehension of the listeners, so that the message has not been properly understood. No language can be too simple in which to speak in the Bible School.

Now that the guidance of God has been asked for, the subject studied, the presentation of the lesson decided on, and good illustrations secured (not more than one or two for each lesson) the teacher may now put his material together.

In doing this the question arises, "How much can be taught in the time set apart for the lesson?" In considering this, the teacher will arrange that the lesson will last about as long as the time given for the individual classes, but it is not al-

ways possible to have just the amount required. It may be that unforeseen interruptions or delays occur, so that the whole of the lesson cannot be given. In that case, it is wise to leave out the part which least bears on the aim of lesson.

On the other hand, however, it may happen that the teacher may finish all he has to say on the subject, and find that there are still a few minutes left before the school will reassemble. When this happens it is a great mistake to "ramble on" trying to fill up time. It is painful both to teacher and class. If the lesson has been given, and the particular truths aimed at been taught, these few odd minutes afford an opportunity to the tactful person to have a little talk on some subject which is of great interest to the majority of the children, and to be to them, not only a teacher, but a friend who is interested in their daily work and play. If the scholars cannot feel that their teacher is also their friend, his influence is to a great extent lost. Very often, too, in a short talk of this kind, the teacher will get to understand more of the mind and character of the individual child than he knew before.

Before leaving home on Sunday afternoon, the teacher should once more go to the Great Master in prayer, asking that He will give His servant wisdom in dealing with the children, and will bless the lesson. Then strong in faith, go and do his best, knowing that God will not allow any sacrifice for His sake, to be made in vain; but will give the increase even though the teacher may not see the visible result of his work.

The preparation, of the lesson, however, is not the most important thing to which the teacher's consideration should be given. The preparation of his own mind, heart and life, is far more necessary. To prepare his mind for the work he needs first of all, to have it stored with knowledge of the Bible. Then, from time to time, as he finds opportunity, it is well for him to read books which will acquaint him with the customs and manner of life of the Eastern people, their history and the land they live in. Without this knowledge we often lose some of the finest lessons to be learnt from the Bible narratives, and put wrong constructions on words spoken, and actions done. It will also be helpful to those teachers who have no knowledge of methods and principles of teaching, to study the subjects. Of course all this cannot be done in a few days, or even weeks, but he will gradually gain knowledge as he gains in experience in the work, and as he must *grow* in grace and wisdom.

Then to bring the children to a knowledge and love of the Saviour, the teacher's own heart must be filled with the knowledge of, and overflowing with, love for his Master. He needs to keep in close touch with God, so that to him, He is a real and living Friend to whom he can speak at any time, and from whom he can obtain help in time of need. He should be prayerful in his daily life. Prayer is the power-house from whence he gets his spiritual strength. With prayerful heart he prepares his lesson, and goes to teach it, and in daily prayer he brings the individual needs of his scholars before God, and asks that their souls may be saved and their lives used in the Master's service.

Another source of spiritual strength will be found in meeting together with others of God's people, to remember our Lord in the way He himself has appointed, and it is also an example to those scholars who have given their lives to Christ.

The teacher must also prepare his heart by daily reading and study of God's Word. He should be a true Bible student. It is not only necessary for his work in the Bible School, but also to show him how to live his daily life in accordance with God's will, and when we know all, we will probably find that it is the life that counts most in the influence

the teacher has over his scholars. If the life is not right, then it would be far better that he did not attempt to teach maxims which he himself does not endeavor to carry out. Young people are very quick to notice what their elders do, and to imitate their actions. A child in a Sunday School will naturally feel that to do what his teacher does is of no harm, and if he sees his teacher neglect something else, he will not feel that he should do it. Therefore, it behoves us, each one, to take great care not to put a stumbling block in the way of the little ones, whom Christ loves, and whom every true teacher will love, not only for their own sakes, but also for the sake of Him who said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

So if we go to work, not grudging the sacrifice of time and effort; striving to be true to the faith we profess; with our hearts overflowing with love to our Saviour, and feeling it a privilege to labor with Him, we may be sure that he will bless and use our work for the glory of his kingdom.

"Thou must be true thyself,
If thou the truth would'st teach.
Thy soul must overflow, if thou
Another's soul would'st reach;
It needs the fulness of the heart
To give the lips full speech.

"Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed."—Longfellow.

To Church Members in South Australia.

Especially for the sake of the children!

Among the several fields calling for the assistance of the South Australian Church and Sunday School Building Extension Committee there is not one more in need than Forestville. This is a growing suburb of Adelaide, where we have about thirty loyal, though not well-to-do, church members. Recently a block of land in a good position was purchased, but it is not yet fully paid for. For twelve months Lord's day morning meetings have been held in a private house, but owing to the absence of any building where either a Sunday School or gospel service can be held, the same have necessarily lapsed. The brethren in the district are not asking for anything elaborate; all they want is a place wherein they can instruct the many little children of their district in the way of life, and also gather the parents in to hear the gospel proclaimed.

May we ask the brethren of South Australia to rise to the occasion on December 5, and thus make it possible for the Committee to make an adequate loan to Forestville?

—J. Wiltshire.

The Common Cry of the Human Heart.

Oh, that mine eyes might closed be
To what concerns me not to see;
That deafness might possess mine ear
To what concerns me not to hear;
That truth my tongue might always tie
From ever speaking foolishly;
That no vain thing might ever rest
Or be conceived in my breast;
That by each deed and word and thought
Glory may to my God be brought.
But what are wishes? Lord, my eye
On Thee is fixed, to Thee I cry:
Wash, Lord, and purify my heart,
And make it clean in every part,
And, when 'tis clean, Lord, keep it so
For that is more than I can do.

This beautifully human prayer is nearly three hundred years old, having been written by Thomas Elwood in 1639. It recalls the Three Sacred Monkeys of India, one with hands to eyes, the second with hands to ears, and the third with hands to mouth, indicating that these three organs needed constant watchfulness.

Here and There.

Those who wish to enter the College of the Bible in 1921 are requested to post applications at once to the Principal.

Mr. and Mrs. R. J. Dick, of Auckland, N.Z., arrived in Melbourne last week. They received a warm welcome from old friends.

The Preachers' Fraternal of our South Australian churches have arranged to hold a "retreat" at Kersbrook, from Nov. 29 to Dec. 3.

The monthly prayer meeting of the Combined Victorian Women's Mission Bands will be held at Moreland on Saturday, Nov. 27, at 3.30 p.m.

Correspondence for Bro. H. Watson, till he leaves for India, may be addressed to care of Miss Wilson, Spring Vale-road, Glen Waverley, Vic.

Mrs. B. P. Roberts, late of Malvern, in writing appreciatively of the "Christian," asks us to insert her present address, viz., "Nubeena," High-st., Broadford, Vic.

The mission conducted by L. McCallum at Maryborough, Vic., closed on Monday, when four were baptised. A total of ten decisions for Christ is reported.

The secretary of the Victorian Benevolent Department, J. W. Nichols, "St. Leonard's," 8 Edgar-st., East Malvern, makes an appeal for children's boots, for which there is a great need.

The next meeting of the Victorian Preachers' Association will be held on Monday, December 6, at 2.30 p.m., in the Swanston-st. lecture hall. Speaker, Bro. A. W. Connor, of Ballarat. Speaking brethren cordially invited to attend.

We have received a copy of "A Sacred Bond," published by Messrs. W. H. Glen and Co., of Melbourne. The words are by Mr. E. Tennyson Smith, the well-known temperance speaker, and the music by Mr. Ernest P. Grahame. The published price is 2/- nett.

On another page we publish an article on Bible School Teaching by Miss E. Prisk, of South Australia. This paper won the first prize in the recent Teachers' Essay Competition. The examiner, Bro. W. B. Blakemore, B.A., thought so very highly of it that he sought permission for its publication.

Lyon-st. is always crowded for the annual Bible School demonstration of our Victorian Bible School Department. Accordingly friends are advised to attend early on Monday next, Nov. 29, in order to secure seats. The programme is very extensive, and promises to be good. A start will be made promptly at 7.30 p.m.

Austral Graded Lesson Supplies for January to March, 1921, are now being printed, and will reach the schools in ample time. Owing to the largely increased cost of production it has been found necessary to advance the price of the Teacher's Book to 1/3. The recent heavy advance in postage rates involves an advance of one half-penny per copy for the scholars' books. If any schools have not yet seen the new home-work book (The Junior Scholar) for children 8 to 11 years old, a sample should be sent for. No school can afford to be without these expression books for the scholars.

The annual demonstration of the College of the Bible held in Lyon-st. on Thursday last was very successful. Bro. R. Lyall, Chairman of the Board of Management, presided. Diplomas were presented to Messrs. L. E. Clay, H. L. Davie, and R. H. L. Sparks, who have successfully completed their College course. These three, with Messrs. E. C. Hinrichsen and W. S. Leece, delivered short messages. Messrs. J. Howlett Ross and C. C. Dawson gave recitals. Students' choruses and a quartette were much enjoyed. The Federal F.M. Secretary, Bro. G. T. Walden, M.A., delivered an appreciated greeting. On the motion of W. C. Craigie and W. B. Blakemore, B.A., a resolution of greeting and congratulation to those in charge of the recently established British College was unanimously carried.

An early attempt is to be made to secure an Act of Parliament legalising the totalisator in Victoria. We sincerely trust the proposed bill will not be passed. At the meeting of the Council of Churches in Melbourne last week, the following resolution was carried: "After many years of careful investigation this council desires to place on record its firm conviction that the increase of the spirit of gambling in Australia is creating a national peril. It is a matter of deep significance that certain persons who have amassed great wealth by inaugurating certain forms of gambling are now using their enormous financial accumulations to unjustly influence the politics of the land for their own sinister purposes. The council, through its public questions department, having recently made investigation in other States as to the operations of the legalised totalisator, is decidedly of the opinion that this method of gambling is most pernicious, especially amongst women and young girls, it does not do away with the present forms of gambling, but yearly swells the volume of money dedicated to the spirit of greed."

On Tuesday evening of last week the annual demonstration of the Training Classes being conducted in Adelaide under "The Adelaide College Board," was held in Grote-st. chapel. There was a good attendance, and Bro. W. Burford presided. The report of the year's work was given by Bro. W. J. Manning, the secretary of the Board. This showed three classes at work, one at Grote-st. under the care of Bro. Thos. Hagger, one at Mile End, with Bro. J. Wiltshire as teacher, and one at Norwood, of which Bro. W. C. Beiler has charge. In the three classes there are over forty students. A fine programme was given by the students, consisting of singing, essay, dialogue, and debate. The debate was participated in by six young men, three from each class, and was on the subject, "That the Churches of Christ in South Australia are making satisfactory progress." The judges, Bren. R. Harkness, B.A., H. R. Taylor, and J. Warren Cosh, decided that the negative won by 144 points to 120 scored by the affirmative. These classes in Adelaide are doing much good, and are proving to be a recruiting ground for Glen Iris. Quite a number of the young men go out to various churches to preach, and their services are appreciated.

Bro. A. C. Rankine, of Brisbane, writes as follows under date Nov. 16:—"The Brisbane churches were delighted with the visit of our missionaries en route for China. Bro. Garnett and Bro. Anderson arrived by train on Saturday evening, Nov. 13. Bro. Garnett was the guest of Bro. and Sister Rankine, and Bro. Anderson stayed with an old College mate, Bro. Adermann. On Lord's day morning, Bro. Garnett spoke at Hawthorne church, and in the afternoon went to Albion Bible School. In the evening he preached to a fine audience in Ann-st. Bro. Anderson spoke in Ann-st. in the morning, gave an address to the scholars in the Bible School, then went out and addressed the Annerley Bible School, and preached in Albion at night. Their addresses were much appreciated. The ship was supposed to have left on Monday evening, but was delayed to take on coal, so we arranged for a united rally in Ann-st. on Monday night. Mrs. Garnett and Mrs. Anderson arrived by the 'St. Albans' on Monday morning. The writer drove them out to Bro. Gager's banana plantation on Monday afternoon, and through the Botanical Gardens. We had a splendid rally on Monday evening, and great enthusiasm was shown by over 200 of an audience. Words of welcome and farewell were spoken by the President of the F.M. Committee, A. C. Rankine, Bren. Davis, Adermann, Jno. Coward, and Rieck. Mrs. Garnett sang a beautiful solo and spoke a few words with Mrs. Anderson, and Bren. Garnett and Anderson gave fine farewell messages. It was a delightful final farewell of the Australian brotherhood to this splendid band of missionaries. On Tuesday a number of brethren and sisters accompanied them to the ship and wished them God's richest blessing. Their visit to us has done much good. God will surely bless them in their work."

On Tuesday evening, at the Queensberry-st. chapel, a social gathering was held to welcome to Victoria Bro. Shee Ping, the Chinese evangelist.

In this issue we print the last of Bro. A. W. Connor's series of articles on "Great Events in the Life of Christ." We have had numerous expressions of appreciation of the articles. Readers will be pleased to learn that the Austral Publishing Co. will shortly issue them in book form, so that they may be available in convenient form for reading and circulating. The title of the book will be "The Lord of Glory." The price is not yet decided upon, but it will be kept as low as possible. We express our thanks to Bro. Connor for letting us have the benefit of his valuable help.

The Northern District Conference of S.A. has established a Scholarship Fund to assist young men training for evangelistic service. The Committee of Management is inviting applications from young men, primarily from that district, or from churches on their behalf, for the benefits of the Fund for next year. The Committee has power to divide its funds among more than one beneficiary, if found desirable. Applications should reach the secretary, Fred. T. Saunders, Balaklava, S.A., not later than January 14 next. It should be stated that the Committee would prefer to assist students in their first year at College.

A very happy time was spent at Glen Iris last Friday morning, when the closing meeting for the year was held. A number of visitors attended. In a series of bright speeches good wishes were expressed. The gathering, informal as it was, was very delightful. At the close a meeting of the College Sports' Union was held. Mr. H. L. Davie was presented with the Championship Shield and a gold medal. For three years he has been champion. Mr. L. E. Clay, who on three occasions has been runner-up, was presented with the Faculty Prize. At the dinner table, after speeches of congratulation, W. S. Leece, on behalf of past and present students, made a presentation of a gold wristlet watch to Miss Jermyn, who has acted as College housekeeper for the past ten years. Much appreciation was expressed of her faithful and efficient services.

COMING EVENTS.

NOVEMBER 26.—Great Extension Fete, Church of Christ, corner Alma, Dandenong and Hawthorn-roads, Malvern, Friday, Nov. 26, 3 p.m. Continued Saturday. Attractive stalls, sales of beautiful work, gifts and genuine bargains. Music, refreshments, etc.

NOVEMBER 28 to DECEMBER 12.—Scambler-Nichols Gospel Mission. In Church, Warrigal-road, Oakleigh, near Station. Beginning Sunday, Nov. 28, 7 p.m., continuing every week-night (except Saturdays) at 8. Bright singing, solos, etc. Sister church members invited to support.

NOVEMBER 28 to DECEMBER 12.—Caulfield Mission. A. W. Connor at Bambraroad. Suburban churches invited to help for a big effort in a new district.

NOVEMBER 29.—Burwood Boys' Annual Demonstration, Melbourne Town Hall, Monday, 29th inst., at 8 o'clock. A splendid high-class programme with pictures. Admission, 1/-. Come and help the work among the boys.

DECEMBER 3 & 4.—North Richmond Church of Christ, Coppin-st. Xmas Fair to be held in the school hall, December 3 and 4. Afternoon and evening. Old members and friends earnestly invited.

DECEMBER 4.—Box Hill church are holding a sale of gifts in aid of church building fund on Saturday, Dec. 4, in Recreation Hall, White-Horse-road. Mrs. B. J. Kemp will open the bazaar.

DECEMBER 5.—New South Wales Churches and Bible Schools. Great Prohibition Offering on December 5. Be sure to get a leaflet and envelope, and help to give £250 for the Victory Campaign.

DECEMBER 5-8.—Castlemaine Jubilee. Sunday, Dec. 5, special services; speaker, J. W. Baker. Monday, public meeting; speakers, T. Bagley, Dr. Cook. Tuesday, Bible School Demonstration speaker, Reg. Enniss. Wednesday, social gathering; speaker, J. E. Thomas.

Foreign Missions.

Conducted by G. T. Walden, M.A.

Federal Foreign Missionary Committee.

President: J. Warren Cosh, 13 Clifton-st., Malvern, S.A.
 Treasurer: O. V. Mann, 8 Commercial-rd., Hyde Park, S.A.
 Secretary: G. T. Walden, 74 Edmund av., Unley, S.A.

Shrigonda Baptism.

Bro. Leach reports 77 boys now in Orphanage, and one baptised during the month, making thirteen orphans baptised since January 1, 1920. Bro. Escott, writing of this baptism, says, "We had the joy of baptising one of our boys this morning in the river about a mile from here. We set out at 6.30 a.m. for the appointed place. There on the rocky bank of the river we held a short service, after which the baptism took place, the little company on the bank singing in Marathi. 'Oh, happy day, that fixed my choice, on thee, my Saviour and my God.'"

Rain Kills Famine Prospects.

T. Escott reports, September 26, 1920:—"I am glad to be able to write that the dread shadow of famine that has hung over us for so long has been removed by the timely fall of good rains. We have had rain every day for four days, and the farmers are now waiting for a spell to enable them to sow. Have commenced the study of another language, Urdu, commonly called Hindostanee. The knowledge of this language will enable me to gain more access to the Mohammedans; and another advantage is that this language is spoken throughout India. We have commenced regular Sunday services in the town of Shrigonda in addition to the open-air service and weekly bazaar services."

Interesting Letter from Miss Mary Thompson.

Mary Thompson has had personal knowledge of a strike. She writes, Sept. 25, 1920:—"Am in a rush just now. Am house-cleaning. The man who draws the water from the well, chops the wood, and looks after the garden, struck work, so I have had to stay at home and help. However, he has now repented and come back. Am expecting Mrs. Coventry and Miss Blake in a week or two. They are coming here to await the advent of a new country missionary."

Shooting sacred cow angers Hindus.

"An Anglo-Indian guard was much annoyed by visits of cows to his garden, causing considerable damage. He threatened to shoot them, but the owners took no notice, and he carried out his threat, and one or more died, and the bullets were identified as belonging to this guard. In many places the Hindus and Mohammedans are uniting to protect all cows. The Hindus consider them sacred. They will allow them to go at large and starve to death, but they must not be killed and used for food. Many talked of raiding the European Quarter, but wiser counsels prevailed, and the case is now being settled by the court."

Christians boycotted by shopkeepers.

"Many shopkeepers refused to sell to Europeans or Christians, but the magistrates were appealed to, and they insisted on Europeans and Christians being served in the shops. Some still refuse to sell, and we had to appeal several times to the magistrates on behalf of the native Christians. Most of the trouble is the work of agitators. The great majority of the people are friendly, but many are intimidated. One Sadhu was ordered out of town, and our native Christians were advised not to visit the town at night during the festival now being held."

"We visited in most of the homes as usual. The husband of one of the women we visited was at the mission house when we returned. He is one of the highest caste, and his mother is an orthodox Brahmin, and wants him to settle down and live in the way she does, but he much prefers the company of Europeans and unorthodox Hindus. He visits our evangelist quite frequently while at home. One evening he came and we had one of the aboriginal tribes present. Both of the men, one of the highest caste and one of the lowest, had a good knowledge of the Bible, but neither had the courage to leave their heathen customs and confess Christ as Lord. The Brahmin was lamenting the ignorance and superstition of his wife and mother, and said he did many things he neither believed nor approved to please his wife and mother."

From Miss Laurel Redman.

"We enjoyed Miss Thompson's company for four days. She and Miss Blake left for their holidays last Wednesday."

"Language study increases in interest as one gets to know a little. We had not changed our pundit since I last wrote. He has not been quite as sleepy lately, and can help us a good deal in the text book work, but I cannot bring him down to my level in conversation. Usually he wants to talk about the British rule over India, the White Australia policy, or the differences between the doctrines of the Protestant and Roman Catholic Churches. I should not find an impromptu explanation of these things easy in English, and they are quite impossible subjects for a four-months' old student of Marathi."

"Each day I spend an hour or two in the school, for I find it helps me with Marathi, and I am getting to know the teachers, some of the children, and the general arrangements for work. I teach the pundit Bible stories, but it will be a long time before I shall try anyone else's patience."

"That box which was packed at Perth about twelve months ago arrived in good condition. The hundred and thirty-five rugs will be fine for the approaching cool season."

"I am reading Geoffrey Phillip's book, 'The Outcast's Hope,' and can recommend it as a very fine book either for mission study circles or private reading."

"While in Shrigonda I saw people holding clothes up to dry as they walked home from the canal. I have seen small children refuse good food because Christians have cooked it, and afterwards eat 'food' picked up on the road-side."

"There is to be a large exhibition at Bijapur next week. Our kindergarten is sending some modelling, weaving, paper-folding and card-sewing, and the bigger children lace work, sewing, drawing, and writing. About two weeks ago the inspectors examined our schools. Three inspectors came also, two head-masters, and two head-mistresses from the Baramati Government school, so the examination was very thorough. Nearly all the children of 2nd, 3rd, and 4th classes passed the examination. The examiner expressed his pleasure with the kindergarten and the first class work was fair."

Offerings for Foreign Missions may be sent to the following:—

- Victoria: J. I. Mudford, The Avenue, Surrey Hills.
 New South Wales: J. Clydesdale, Albert-st., Hornsby; or J. O. Holt, 36 Moore-st., Sydney.
 Queensland: H. W. Hermann, Treasurer, Railway Parade, Nundah; correspondence to A. C. Rankine, 20 Barker-st., New Farm, Brisbane.
 West Australia: D. R. Stirling, "Ayondale," Lord-st., West Guildford.

Tasmania: P. C. Prichard, Forrest-road, Trevallyn, Launceston.
 South Australia: F. Collins, 48 Amherst-Av., Nth. Norwood. Phone, Norwood, 1501.

In the Religious World.

The Argument from Experience.

There is no argument so sound nor so convincing as the argument from experience. When a man is telling out what he has proved by experience to be true there is such evidence of sincerity in his tones and expression as rarely fails to convince. Especially is this true of those things that belong to the realm of spiritual experience, the things that cannot be demonstrated with mathematical precision, but that must be felt to be believed. There is a cogency about this argument from experience that is at times very potent. A lawyer, from curiosity, once entered a meeting for the relation of Christian experience, that is, a class meeting, and took note. He was so impressed that at the close he rose and said:—"My friends, I hold in my hand the test of no less than sixty persons who have spoken here this morning, and who all testified with one consent that there is a divine reality in religion, they having experienced its power in their hearts. Many of these persons I know. Their word would be received in any court of justice. Lie, I know, they would not. Mistaken they cannot all be. I have hitherto been sceptical in relation to those matters. I now tell you that I am convinced of the truth, and intend to lead a new life." In the mouth of the simplest of God's children this argument is oftentimes irresistible.—"Spectator."

A Spiritualistic Experience.

In answer to the question in a well-known English newspaper, "Have you ever been present at a seance when a spirit has been materialised?" a correspondent told of an experience which is most striking, and is one which should be given the widest publicity, in view of the visit to Australia of Sir Arthur Conan Doyle, who, by-the-by, has taken to himself the title of "Missionary of the New Revelation." This correspondent had a business colleague in ill-health, who was not likely to live long. The latter had no belief in a hereafter, but promised that, if he were mistaken, he would endeavor to return to let the other know. Business changes separated the two, and inquiries made later by the correspondent pointed to the death of the friend, although no certain proof was forthcoming. "At a seance I attended a considerable time afterwards," wrote the correspondent, "whom should I materialise before me but the head and shoulders of this very man! I was startled. I called him by his name, and he responded with a slight, steady nod of the head. I examined his face very closely. I looked for the bald patch on the head, and there it was, covered up by his hair in the old style familiar to me. There were the same peculiar curves of the cheeks and the unmistakable moustache; the nose, mouth, and all facial details were his in perfect likeness." This seemed convincing proof of death, and of the return of the departed to let his friend know, and so he viewed the matter. But here is the concluding, and the strangest part of the experience in the correspondent's own words: "Months passed, and one day I was walking along one of London's busy thoroughfares when, looking up at a man, I thought, 'How like Mr. ———.' I allowed him to pass; but thinking of the seance, I immediately went after him and stopped him. There was instant recognition, and with a hearty shake of hands I said, 'Why, I thought you were dead!' After a little conversation, and being fully satisfied that I had not made a mistake, we parted. His somewhat sudden conversion to Spiritism was completely shattered, and he sums up his remarkable experience with the pertinent question, "What is there in Spiritism dependable?" There is clearly something more than "dependability" bound up with the matter, and until the followers of the cult are able to furnish us with a purely psychological explanation, we can hardly condemn those who would credit all such experiences in their origin to "that old serpent... which deceiveth the whole world."

The Family Altar.

J. Wiltshire.

THE BEST REFUGE.

In the year 1854, when I had scarcely been in London twelve months, the neighborhood in which I labored was visited by Asiatic cholera, and my congregation suffered from its inroads. Family after family summoned me to the bedside of the smitten, and almost every day I was called to visit the grave. . . . I became weary in body and sick at heart. My friends seemed falling one by one, and I felt or fancied that I was sickening like those around me. . . . I was returning mournfully home from a funeral, when, as God would have it, my curiosity led me to read a paper which was wafted up in a shoemaker's window in the Great Dover Road. It did not look like a trade announcement, nor was it, for it bore, in a good bold handwriting, these words: "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." The effect upon my heart was immediate. Faith appropriated the passage as her own. I felt secure, refreshed, girt with immortality.—C. H. Spurgeon.

MONDAY, NOVEMBER 29.

Gem Verse.—Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.—Heb. 11: 25.

This was Moses' choice. He had been nurtured in the lap of luxury, and trained with care in every Egyptian art. Human nature usually craves such indulgence, and almost invariably becomes its willing slave. Moses perceived the end of such a life to be unsatisfactory. For a season the gay life may be enjoyed, but the season would soon terminate, and give place to a season of sadness. He saw, also, mirrored in the waters of the affliction of the people of God the glorious reward of the faithful.

Scripture Portion.—Exodus 2: 11-25.

TUESDAY, NOVEMBER 30.

Gem Verse.—Esteeming the reproach of Christ greater riches than the treasures in Egypt.—Heb. 11: 26.

This has quite an apostolic tone in it. In Acts 5: 41, we read concerning the apostles that after a certain persecution "they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name."

Perhaps this passage gives us the secret of Moses' strength. Certainly nothing we learn of him more clearly testifies to his faith. He saw in the afflictions of God's people the reproaches of Christ. How this reminds us of the Master's words to Saul of Tarsus, "I am Jesus, whom thou persecutest!" And Moses wished to share those afflictions that he might enjoy the "fellowship of His sufferings."

"I saw Him hanging on the tree
Bleeding, dying; yes, for me;
The Saviour came to set me free,
Jesus, precious Jesus."

Scripture Portion.—Heb. 13: 10-21.

WEDNESDAY, DECEMBER 1.

Gem Verse.—. . . for he had respect unto the recompense of the reward.—Heb. 11: 26.

There are those who condemn the idea of doing right for right's sake. Moses despised Egypt's treasures on the ground of contrast. He contrasted the fading treasures with the "recompense of the reward" and found the former wanting. It is only as we see the better things that we shall be able to value rightly the things which are at hand. Jesus "endured the cross, despising the shame" for "the joy that was set before Him." He also beckons us on with the words, "Well done!" He would disarm our trouble and anxiety

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by bringing into view the "Father's house" and its "many mansions."

Scripture Portion.—Matt. 19: 27-30.

THURSDAY, DECEMBER 2.

Gem Verse.—By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible.—Heb. 11: 27.

True faith is fearless. More than once it has scorned the frowns of kings. The secret is here given: it has in view the face of the King Eternal. If Moses could endure after the manner of our Lord, how much more should we to whom declared!

"Eye hath not seen the beauties true
Which God now spreads before our view,
All treasured up in Christ the Word,
For those whose boast is in the Lord,
Ear hath not heard the joyful sound,
Nor knows such fulness doth abound;
The heart of man hath ne'er conceived
The things which God to us has breathed."

Scripture Portion.—Psalm 91.

FRIDAY, DECEMBER 3.

Gem Verse.—Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.—Heb. 11: 28.

The apostle reminds us that "Christ our Passover is sacrificed for us." Faith must so appropriate the Lord Jesus Christ if we would be immune from the "fearful looking for of judgment."

"To know my Jesus crucified,
By far excels all things beside;
All earthly good I count but loss,
And triumph in my Saviour's cross.
Knowledge of all terrestrial things

Ne'er to my soul true pleasure brings;
No peace but in the Son of God;
No joy but through His pardoning blood.
O could we know and love Him more,
And all His wondrous grace explore,
Ne'er should we covet men's esteem,
But part with all and follow Him."

—"Protestant Advocate."

Scripture Portion.—1 Cor. 5: 2-8.

SATURDAY, DECEMBER 4.

Gem Verse.—(Of whom the world was not worthy.)—Heb. 11: 39.

These words are in parenthesis. They are the Spirit's brief commentary upon the lives of the heroes of faith. The world usually thinks itself worthy of the best, and the many fires it has lighted about God's chosen would suggest that it has some to spare. Possibly this is the Spirit's explanation of many martyrdoms: God's short road home for His honorable though dishonored saints.

Scripture Portion.—Gen. 4: 1-15.

LORD'S DAY, DECEMBER 5.

Gem Verse.—God having provided some better thing for us, that they without us should not be made perfect.—Heb. 11: 40.

Milligan remarks on this passage:—

For Christ Himself is the essential bond of union which binds together the saints of all ages. Those that are united to Him are also united to one another. And as the ancients were not, and could not, be perfected without the cleansing efficacy of His blood, it may be truthfully said that they were not perfected "without us" and the "better thing" which we by the grace of God now actually enjoy.

Scripture Portion.—Heb. 11: 24-40.

At the Lord's Table.

A LASTING MONUMENT.

A. C. Rankine.

George Washington, of America, was called "the father of his country." In a number of prominent places are to be found beautiful monuments erected to his memory. A grateful people have done almost everything humanly possible to perpetuate the memory of a great man. States, cities, streets, avenues, societies, etc., all named after Washington, serve to keep alive in the memories of the American people the deeds of a man of noble purpose. The remains of George Washington repose at Mount Vernon, on the River Potomac. As the steamboat passes this place the engineer rings the bell and reverses the engine in honor of Washington. The custom is continued without weariness to an American citizen.

This institution of the Lord's Supper is a lasting monument to the memory of a greater than Washington. It commemorates the death of our Saviour and Redeemer. What hallowed memories cluster around the Lord's table! What a wonderful deliverance God wrought on our behalf through our Saviour Jesus! We need to tarry with Jesus in his death for us. We are brought here in direct contact with the blood of Christ. His blood flowed in his death. The simple emblems speak of death. Jesus is here set forth as crucified. The emblems themselves set before us suffering. They point us to that body wounded for us, and the precious blood poured out on Calvary for the remission of our sins.

"Dear suffering Lamb, Thy bleeding wounds
With cords of love Divine,
Have drawn our willing hearts to Thee,
And linked our lives with Thine."

We need to be continually reminded that "We are not our own," that we have been "bought with a price."

Jesus himself knew the tendency in human nature to forget, and that unless there was a perpetual repetition of the Supper, the remembrance, of what he had done for poor sinners would fade,

Memory depends upon repetition. The loving Christian never grows weary of remembering the Saviour on the Lord's day in the breaking of bread, and of communing with Jesus in the bread and wine.

Titles.

To the Editor of "The Australian Christian."
Dear Bro.,—In our effort to restore New Testament Christianity we have repudiated the wearing of the ecclesiastical titles that are so common among our friends of the denominations. I judge that there would hardly be one among us who would defend the wearing of such titles as Reverend, Right Reverend, Very Reverend, etc., by any of the brethren. But I notice that some do take simple New Testament words which are simply used in that book to indicate a service being rendered, and use them as titles to distinguish some brethren from others, and that this even creeps into "The Australian Christian." Why is it done? I know that for many years we have had in circulation that interesting book, "The Life of Elder John Smith," but this does not make the use of the word elder as a title right, nor does it justify us in calling "John Williams" Pastor Williams, nor "John Brown" Evangelist Brown.

I think probably it is done without thought, but I fear it does not help us in reaching the man on the street, but may often hinder us. Might I urge, in all kindness, that this be abandoned, and that in our advertisements, announcements, etc., no distinctions be made among the brethren. I think such would be more in harmony with the plea we make, and with the democratic tendencies of the times in which we live.

I have not written in the spirit of contention, but with a desire to help my brethren accomplish the greatest possible for the Master.

Yours in the King's service,

Thos. Hagger.

News of the Churches.

Queensland.

Ma Ma Creek celebrated Children's Day on Nov. 7. The children rendered a few items, and Alma Bade read a short address. The total amount collected by the children was £3/10/-.

West Australia

Recently the West Guildford church held meetings for the deepening of the spiritual life. Bro. Stirling was the speaker, and some helpful messages were given. There were good attendances. There were 74 present at the breaking of bread on Nov. 14, when Bro. Keith Robinson gave a helpful exhortation. At night Bro. Stirling preached a good temperance address on "My Brother's Keeper" to a good audience.

Maylands reports that the splendid spiritual blessing that prevailed during the recent mission still continues. On Sunday morning, Nov. 7, over 80 broke bread. Bro. Clay, of Subiaco, exhorted. At the evening service Bro. Alcorn preached on "Why a Member of the Church of Christ" to a congregation of over a hundred. A young man made the noble confession. The weekly prayer meeting attendance was 35.

Tasmania.

Bro. H. E. Knott, M.A., of Melbourne, paid a welcome visit, and delivered the gospel message to a full house at Hobart on the evening of Nov. 14. A combined meeting of West Hobart and Hobart churches was held in Collins-st. on Tuesday, in order to prepare for the Hinrichsen-Brooker tent mission. Bren. Knott, Barnes, Nightingale, Smith and Hale spoke briefly.

West Hobart reports that plans for Hinrichsen and Brooker mission are well in hand. Bro. Knott, Federal Secretary, has been present for several days and helped immensely in the preparations. The tent will be pitched on land adjoining the hall in which usual services are held. On Nov. 14, Bro. Barnes visited the Peninsula churches, Bro. Knott exhorted in the morning, and Bro. Nightingale preached at night.

Since last report the work at Geeveston has been going along smoothly. Bro. Stewart is rendering faithful service. Bro. Nightingale, of Hobart, was present at a social to celebrate the anniversary of Bro. and Sister Stewart's coming. The brethren are looking forward to a mission to be held in January, with Bren. Hinrichsen and Brooker, of Victoria. Bro. H. E. Knott is visiting the district to help and advise in the preparations.

Victoria.

At Castlemaine a mission commenced on Sunday. Splendid meetings all day. Bro. Mudge delivered excellent addresses.

The Malvern-Caulfield Bible School anniversary services, held on Nov. 21, were a great success. The children had a prominent part in all the meetings, and their singing was excellent. Record attendance at the gospel service. The anniversary will be continued next Sunday.

Bro. Chas. Schwab, speaking at Geelong on Sunday morning on "Divine Afterglows," made helpful remarks. A number of visitors were cordially greeted. The evangelist, to a good congregation, preached most acceptably at 7 p.m. A duet was nicely rendered by Sisters Mrs. McKay and Miss Cambridge.

At Horsham the attendance has been good at morning meetings. Bro. Gallop spoke at the open-air meeting on 7th inst. Bro. Bassard has commenced a fifteen nights' tent mission at Haven. Up to the fourth night there were three confessions and one restoration. The Bible School picnic was held on 13th inst. An enjoyable time was spent.

At Preston a young man confessed Christ on Nov. 7 (Bro. Johnston preaching), was immersed on the 10th, and received in on the 14th. Bro. Johnston commenced a mission at Surrey Hills on Nov. 14. In his absence the platform was filled morning and evening by J. H. McKean, whose addresses were much appreciated. The sale of work on Oct. 30 was a great financial success.

Bet Bet, in spite of many members lately removing, continues to have fairly good attendances. Two young lads from the Sunday School were received into fellowship on Oct. 31, and one on Nov. 7. The church is asking the Home Mission Committee to send Bro. Randall back again next year.

All departments of work at Queensberry-st., Carlton (Chinese), are well sustained. The church, in conjunction with the mission school, collected about £21 for the famine provinces of China. Bro. Jos. Pittman on Sunday morning gave an excellent exhortation. At the close of Bro. Shee Ping's sermon at night a young man confessed Christ.

Good meeting at Swanston-st., Melbourne, last Lord's day morning. Several visitors, including Bro. and Sister Russell Dick, from Auckland, N.Z., and Bro. Richardson, from Subiaco, W.A. Bro. and Sister T. Mitchell were welcomed back after trip abroad. In the evening Bro. Walden was the speaker, and gave a splendid address. Good attention.

Two confessions and one baptism at Oakleigh on Nov. 14. Bro. L. Anderson gave an acceptable address at worship. Bro. Wakeley commenced his full time term this week, gave a helpful address on prayer, in preparation for the mission commencing Nov. 28; prayer meetings are arranged for every night this week, four in the homes of members. Four members received in last Lord's day morning. Two baptisms and one confession in the evening.

At East Camberwell on Nov. 21 there was a very fine meeting for breaking of bread. Bro. G. T. Walden, Federal F.M. Secretary, addressed the church on the origin and growth of our missions in India, China and the Islands. All were deeply interested. Sister Eastaugh was present for the first time after a very long and severe illness. The church thank God for her recovery. The Sunday School children are making special efforts for a big collection for Austin Hospital.

The ten days' mission conducted by Bro. Oldfield in Boort closed on Thursday last. Good meetings prevailed, and two young people from the Bible School took a decided stand for Christ. One was baptised on Thursday evening, and the other who confessed Jesus on that evening was baptised on Sunday night, Bro. Gibbins preaching to a large congregation. A good amount of literature setting forth our plea has been placed in the hands of the public. Sister Rutledge, from the Burnley church, was present on Sunday.

Splendid meeting at Lygon-st. on Sunday morning. Three were received by baptism. Jas. E. Thomas spoke in the morning. Bro. Northeast conducted the Bible Class in the afternoon, and Bro. Reg. Ennis preached at night to a nice audience, Bro. Thomas being at North Melbourne, taking part in their jubilee celebrations. Sister Baker is leaving this week for America to pay a visit to her son Henry, who left Lygon-st. church some years ago to enter one of the Colleges, and is now actively engaged in preaching the word.

At Burnley on Sunday the Bible School anniversary was a great success. Bro. P. D. McCallum exhorted in the morning, and addressed the school in the afternoon on "God's Alarm Clock," which was very instructive, and much enjoyed. Bro. Payne preached at the evening service, when about 200 were present, and the children excelled in their singing. The building was beautifully decorated. Bro. Payne will occupy the platform till the end of January. Bro. Knight has endeared himself to all at Burnley, and all regret that he is forced to take the rest.

The Harcourt Bible School anniversary was held on Nov. 14. Bro. Carpenter, from South Melbourne, spoke at all meetings, and was much appreciated. He also distributed the prizes. The brethren are much indebted to Bro. F. Jermyn, from Castlemaine church, who conducted the singing, and also thank other Castlemaine friends who helped. On Nov. 15 a basket social was held. Bro. L. Clay's singing was much enjoyed, and an enjoyable evening spent. Bro. G. Andrews has accepted an engagement with the church.

At Brim the church and Bible School meetings continue to be fairly well attended. Bro. Eagle's addresses are listened to with interest and profit. On Nov. 21 the services were carried on by Bro. White, Bro. Eagle attending Dunmunkle and the neighboring churches in the usual monthly meeting.

At Echuca a social was held on Saturday evening to bid farewell to Bro. Clay, who has completed his second year's service with the church. Bro. Freeman, on behalf of the church, presented him with an inscribed wallet, with a little inside to help him on his trip to the West. Bro. Clay suitably acknowledged the gift. Large congregations on Sunday evening, when Bro. Clay gave his farewell message. Solos were well rendered by Bren. Clay and Collins.

Interest at Stawell is well maintained. Enjoyable sermons are being delivered by Bro. Wakefield. The brethren have resolved to contribute an extra 10/- per week to the Home Mission Committee, making in all £2/10/- per week. The church regrets the impending departure from Stawell of Bro. and Sister A. L. Perry, who are going to reside at Stony Point. Both have been actively associated with church and school. Bro. Perry held the office of deacon, treasurer of the church, and teacher and treasurer of the school, while his wife was a capable teacher.

The work at Collingwood is reported to be in fine condition. Bible School and all auxiliaries are very healthy. The K.S.P. and P.B.P. clubs held a social evening on Nov. 8, as a welcome home to Bro. and Sister Webb. Lord's day, Nov. 14, at the close of the gospel address by Bro. Webb, there was one confession of faith, and also a restoration. On Nov. 21 there were two more confessions (man and wife). On Nov. 22 the K.S.P. club initiated ten members, who will commence a junior club for lads from 12 years up to 16 years.

The anniversary services of the Middle Park Sunday School were continued on Nov. 14. At the afternoon session Bro. Les. Brooker gave a very interesting address on "Clocks and their Lessons," using several kinds of clocks to illustrate his message. Bro. Huntsman spoke morning and evening. On the following Wednesday evening the building was crowded to witness the demonstration by the different classes. A splendid programme of dialogues and songs was rendered. They all showed careful preparation on the part of the teachers. The prizes were distributed. Bro. W. Aghan presided; he has kindly consented to be superintendent. The singing at the anniversary services was exceptionally fine.

At the Prahran District United Mission in connection with the three local congregations, the visiting missionaries have been Bren. B. J. Huntsman, Jas. Webb, and Ray Killmier during the fortnight closed. At Windsor the average attendance for the week was 80; at South Yarra, 108, the largest number any one night being 225 (Sunday last). For the first night (Monday) of the third week at Prahran chapel, Bro. Blakemore speaking, 130 were present. So far no confessions or other additions have been received. Every week throughout Prahran City, 7,000 circulars have been delivered, and every night a large and devoted choir has attended under the capable leadership of Bro. Chipperfield. As far as the membership is concerned, the effects have been admirable.

South Australia.

Moonta J.C.E.S. held its first social on Nov. 10. A large gathering of children and parents spent a most enjoyable evening. Bro. Saunders was present on Nov. 14, and Bro. Taylor, from Kadina, on Nov. 21. These preached to large gatherings. The messages were good spiritual food.

At Dulwich two from sister churches were welcomed into fellowship last Lord's day, making the total on roll 43. The Sunday School also continues to grow, and is now appealing for books to form a library. Perhaps some other schools could assist with duplicates or otherwise.

Thursday night last had a splendid baptismal service at Kersbrook. All meetings there are well attended. Most enthusiastic prayer meetings are being held in the homes of the brethren (Tuesdays and Thursdays) in preparation for the mission to begin on Nov. 21. Bro. Beiler, missionary,

Children's Day was observed at Unley last Sunday afternoon. Good items from the Sunday School scholars and nice address by Miss Rosa Tonkin. Chapel full to the doors. Collection, £4/10/-.

At Grote-st. six were welcomed into fellowship on Sunday morning—one by restoration, one by letter, and four by faith and baptism. Bro. H. L. Vawser's exhortation was much appreciated. At night Bro. Hagger preached with great power. There was one confession, making two since last report.

Meetings still continue good at Williamstown. The church is preparing for a mission to commence on Dec. 1, with Bro. Hagger as preacher the first night, and to be continued by Bro. L. A. Bowes for one week. Sunday School work is very encouraging; 12 new scholars welcomed during October.

The work at Kermode-st., North Adelaide, is progressing favorably. Five candidates—one sister and four brethren—were baptised at close of Sunday night's service. A good spirit prevails, and further fruits are anticipated. The preacher, W. W. Baird, has been invited to remain with the church for a further term.

On Nov. 13 was held the first combined quarterly meeting of the recently formed "Men's Society" in connection with Kersbrook and Williams-town churches. It was decided to work the district on the basis of the circuit system. A helpful paper was read on "The Ministry of the Church." A profitable discussion followed.

At Stirling East the mission led by Bro. Cuttriss, of Hindmarsh church, is being continued for a few nights longer. Great interest is maintained. Eight decisions to date. Over 150 present on Sunday evening, 21st. The question box is being used. Bro. Cuttriss is in splendid form, and presenting the gospel forcefully and faithfully.

The preacher at Kadina, Bro. Taylor, went to Moonta for the day on Nov. 21. Bro. Barr gave the exhortation, and Bro. S. Trenwith preached in the evening. Splendid attendance at Bible School, which is being worked on the graded system. There are two nice Bible Classes. Bro. Taylor has the men's class, and Bro. S. Trenwith the ladies' class. Several new teachers and scholars.

At Hindmarsh on Sunday, Nov. 21, Bro. Thos. Hagger, of Grote-st. church, addressed the church in the morning, and in the evening the service was conducted by Bro. J. Train, of Stirling East church. Good attendances were recorded. The mission which is being conducted at Stirling East by Bro. Cuttriss is progressing very favorably, and has resulted in the confession by nine persons during the past three weeks.

The first anniversary of the church at Forestville was held on Nov. 21. Over sixty were present for breaking of bread. A fine address was delivered by Bro. Collins, of Maylands. Splendid evening meeting. Two to three hundred were present to listen to a fine address by Bro. Wiltshire, of Mile End. The church wishes all those who contributed towards the success of the anniversary to accept Christian thanks.

On Nov. 3, at Henley Beach, a social was tendered to Bro. G. Hurcomb, the esteemed elder and superintendent of the Bible School, who has labored for a period of 30 years with the church and school. The choir rendered an anthem, and Miss Hazel Stanford gave two recitations. Bro. Warren Cosh gave a happy address before presenting our guest with a beautiful oak morris chair. Bro. Noble, senior, also spoke. Bro. McKie was chairman.

Fine attendances are being maintained at Port Pirie. On Nov. 7 Bro. Bottrall gave an interesting address on "He could not be hidden." At night Bro. Shipway gave a temperance address, when 96 were present. On Nov. 14 Bro. Wright gave an address on "Philip and the Ethiopian." At the gospel service Bro. Bottrall took the place of Bro. Shipway, and gave an address entitled, "The Philosophy of the Lilies." The brethren are in excellent heart, selecting furniture, and making general preparations for opening services of the chapel. 200 chairs have been presented by an anonymous brother and sister, also special platform chairs by another, and a pair of pedestals have been donated.

The church at Cottonville has been greatly helped and encouraged by the special meetings conducted by Bro. Collins. Record anniversary services last Sunday. The scholars excelled themselves with their singing. A splendidly attended home-made tea meeting on the Thursday night. All addresses were of a high order, and everybody was greatly encouraged with the services. The brethren and sisters reported indisposed were all well enough to attend the anniversary services.

Mr. C. Gooden, recently appointed organist at Glenelg, in place of Mrs. W. Menz (nee Miss Nellie Acraman), was received into fellowship by letter at Sunday morning's service. At night, Bro. Gooden gave an organ recital, which was much appreciated, prior to the usual service, at which a large number of boys from the local Boy Scouts' Organisation attended. Bro. H. R. Taylor gave a powerful address to a large congregation. An improvement in the electric lighting of the church building has recently been made, and, as a result of the efforts of the young ladies' class, in the internal decorations.

The work at Balaklava since last report has maintained a good interest, and there has been a steady growth in the attendance at the gospel meetings, at which the choir is rendering splendid service. On Sunday, Nov. 14, the programme of the Junior C.E. was supplied by members of the Grote-st. Juniors, the papers, etc., being read by the Balaklava members, and much appreciated. Bro. J. G. Bridgman, superintendent of school and deacon, leaves this week for Geranium, having been promoted by his firm. His services to the church will be much missed, and a farewell was tendered him and his family on Tuesday, Nov. 23, when a gift of a Bible was made from church and school. The kinders on Sunday afternoon last gave beautiful bouquets to Sadie and Valma Bridgman, who were members of the kindergarten.

At Queenstown on Nov. 14, fair attendance all day. Q.Y.P.M., Mr. E. W. Mann spoke. Worship, Sister Mrs. R. Harris (wife of the secretary) was present for the first time after twelve months' serious illness. Bro. Brooker exhorted on "The Lord's Supper," also asking that the church endeavor to have 150 members regularly breaking bread by the end of the year. Good prayer meeting. Gospel service, Bro. Brooker gave the second address on "The Divinity of Jesus Christ," from the aspect of "His Purity." Nov. 21, good attendances. Q.Y.P.M., Bro. A. Coin spoke. Worship, Bro. Dabnet, of Lochiel, was welcomed into fellowship by letter. Bro. Brooker's subject was "Fellowship." Evening, Bro. Brooker delivered the third address on "The Divinity of Jesus Christ," subject, "His Resurrection." The series of talks both morning and evening are much appreciated.

New South Wales.

At Taree the prayer meeting attendance is increasing. The Home Mission offering will exceed the splendid total of £30—this through Bro. Wilson Park's enthusiastic organisation. On Sunday morning Bro. Park gave a good address. At night he had his usual encouraging audience, and delivered a forcible address on "Atheism." Special singing by the choir.

At Chatswood on morning of Nov. 21 Bro. Day exhorted. Subject, "Hold fast to that which is good." Bro. and Sister Wheatly were received into fellowship by letter, and Sister Una Johnson by immersion. The Bible School is progressing favorably. At the gospel service Bro. Whelan's theme was, "Play the Game." Another Bible School scholar confessed Christ.

At Merewether the library in connection with the Men's Improvement Class is now opened. On Nov. 14 Bro. Martin continued his series on Revelation. A sister was immersed. Nov. 21, 100 broke bread; this is a record attendance at the Lord's table. Sister Osmond was received into fellowship. Several visiting members from Victoria were present. The ten days' mission was commenced by Bro. Rodger, of Queensland, who delivered uplifting messages morning and evening. Bright singing and the fine gospel address, "The New Birth," made an appreciated service. Four new scholars were added to the kindergarten in the afternoon. The beach picnic on Saturday proved very enjoyable.

The tent mission, with Bro. A. T. Eaton as the preacher, commenced at Hurstville on Sunday, Nov. 14. Two women made the good confession. Meetings during the week have not been so well attended, but they have been times of heart-searching. There was a fine attendance at the service last Sunday night, when Bro. Eaton gave a great address on "Satan in Kid Gloves." One confession.

At Lismore on Nov. 14, World's Temperance Sunday was observed. About 40 pledges were signed by Bible School scholars. At night Bro. P. J. Pond preached on the subject, "The Empire's Greatest Foe." Pleased to have a visit from Sister Mrs. Tewkesbury, of Tuggerah, formerly of Blackheath. Collections were taken for Home Mission and Temperance. The Bible Schools contributed to Children's Day offerings for F.M.

DEATH.

TATE.—On November 22, William Alexander, of 34 Capel-st., West Melbourne, the dearly beloved husband of Sarah Jane Tate, father of L. Tate, Councillor of South Melbourne, Dr. W. A. Tate, M.A., B.A., D.Ph., of Hawaii, Honolulu, George Rex, Coburg, and Mrs. S. H. Patience (Ettie), Seddon, aged 72 years. Thy will be done.

IN MEMORIAM.

WALKER.—In loving memory of my dear husband, James Walker, who passed to a higher life on December 2, 1916, at 3 Rowe-st., North Fitzroy.

Tossed no more on life's rough billow,
All the storms of sorrow fled,
Death has found a quiet pillow
For my darling loved one's head.
Peaceful slumbers
Guarding now his lowly bed.

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OBITUARY.

WILLIAMS.—One of the oldest members of the Lygon-st. church, Mrs. Susannah Williams, passed away on Sept. 19, at the age of 68 years. Our sister was the wife of Bro. Joseph Williams, a very faithful and esteemed member of the church here. She united with the church in Bro. Earl's time, when it met in Barkley-st., Carlton, in its early days, and though for many years she has been an invalid, and unable to attend the house of the Lord, she has always been a very faithful follower of Jesus Christ, and died trusting in Him. Her father, Bro. Pond, was one of the early members of Lygon-st. We laid her body away in the Fawkner Cemetery on Sept. 20, in the certain hope of a glorious resurrection at the last day. We feel much sympathy with her dear husband, who has been such a faithful companion to her; but we know the parting is only for a little while, and that at last we shall meet in the Father's house, where parting will never come. May God richly bless him in the hope that Jesus gives.—J. E. Thomas.

RICHARDSON.—Another very old and faithful member of the church at Lygon-st. was called home on Oct. 18 last in the person of Mrs. Jane Richardson, aged 72 years. Our sister was immersed in the Albert-st. Baptist Church early in her life, but she united with the church here during the ministry of Bro. Geo. T. Walden, and continued to be a fine witness for Jesus Christ until her death. Her mother, Mrs. Coleman, was a much-beloved member of the church, and her daughter followed in the footsteps of her mother. Mrs. Richardson had an invalid husband, who survives her, and she was kept to her home very much in recent years because of his illness. She never ceased to show her gratitude to God and to tell of the love she had for her Saviour. It was a great joy for our young people of the Endeavor Society to visit her. Her life made this world richer, and she was always happy in her service for Christ. Some months ago she grew ill, and at last was removed to the Austin Hospital, where she died. Her body was laid in the Cemetery at Heidelberg on Oct. 19. We sympathise with her husband and her devoted brother, and all her dear ones, but we share the joyous hope of the glad reunion in that land where we will never grow old.—Jas. E. Thomas.

AMES.—On Monday, Oct. 25, our much esteemed Sister Mrs. Ames fell asleep in the Lord Jesus at the age of 58, after almost a year's trying illness. She came to Nelson nine years ago from Australia, where she was a member of the church at Lygon-st. Since arriving here she had won her way into the hearts of all her brethren and sisters in Christ by her quiet, beautiful Christian character. A daughter and two sons (all in the church), also two sisters, Mrs. Knapp and Mrs. Telenius, are left to mourn the loss of a dear mother and sister. The grieved hearts are comforted much because they know, as we all know, that the parting is only till the shadows flee away. We extend to all the loved ones of our departed sister our deepest sympathy. May God our Father bless and comfort them all.—W.B., Nelson, N.Z.

PENDLEBURY.—Our aged Sister Pendlebury passed away to her reward on Oct. 23. Born in the year 1843, at Cherry Gardens, S.A., she was baptised at the age of 21 years. After years of isolation she united with the church at Blackburn, and of late years at St. Kilda, where she met at the time of her death. It was her joy to meet with her brethren in Christ. In her illness of five months she was patient in suffering, and was ready when the Master called her. Her remains were laid to rest with those of her husband in the Box Hill Cemetery on Oct. 25.—W. H. Perkin, St. Kilda, Vic.

PATERSON.—In the early hours of the Lord's day, Oct. 31, there fell asleep our beloved Sister Mrs. Andrew Paterson, of Kadina church. She was one of the pioneer members, active in the Lord's service till about three years ago, when disease took her, and since that time she has been a very patient sufferer. It was her desire to extend the Master's kingdom in every possible way, as a deaconess, always at the State Conference. She was also an active member of the L.O.L. We

laid her remains to rest in the Kadina Cemetery on the following Monday, Bro. J. Wiltshire and the writer officiating at the grave. Our sympathy goes out to our Bro. Paterson, who is a deacon in the church, and all the family. The memory of a good life, a faithful wife, a loving mother, is their portion, the joy of meeting their loved one in the glory land is their anticipation, if they are faithful to Him.—W. J. Taylor, Kadina, S.A.

Victorian Women's Executive Report.

The usual monthly meeting of the Victorian Women's Conference Executive was held at Swanston-st. on Friday, Nov. 5, President Mrs. Kemp presiding; attendance, 50. Devotional exercises were led by Mrs. H. Swain, who gave a very fine paper on "The Ministry of Women." Correspondence included apologies from Sisters T. Smith, A. Lyall, J. Tully and D. Pittman, also resignation of Mrs. Eaton as pianiste, which was received with regret. The usual Christmas greetings to be sent to our missionaries on the foreign fields. "Social Questions" was the subject of a fine address given by Mr. J. E. Thomas. Mr. Bagley told of the special efforts being made on behalf of Home Missions.

Additions from Bible Schools: St. Kilda, 3; Hampton, 2; South Yarra, 7; North Melbourne, 2; Dandenong, 3; Essendon, 2.

Mrs. J. Pittman gave a brief account of the work being done under the Home Mission Committee.

Mrs. R. Lyall told of the farewell meeting to Mr. and Mrs. Anderson and Mr. and Mrs. Garnett, and read a letter from Miss Mary Thompson.

The Mildura W.M. Band has been reorganised, and fresh efforts are being made in missionary work. The Brighton sisters by a sale of work raised £50 to assist in the fight for prohibition. The monthly prayer meeting was held at Essendon. The attendance was good. An enjoyable and profitable time was spent in communion with our heavenly Father. The next prayer meeting will be held at Moreland on Saturday, Nov. 27, at 3.30 p.m.—Miss Jerrems, Supt.

The Prayer Meeting Committee visited South Yarra and Moreland. The attendances were good, several sisters taking part in the meeting.—A. Baker, Supt.

In September the Brighton sisters paid a visit to the Benevolent Home and provided a fine programme. Mr. J. Pittman took the chair and preached the sermon. Miss Neil and Master Tuson sang solos, and Mrs. Knott gave a recital. The Brighton sisters are to be commended for all the trouble they went to. 615 parcels of tea, sugar, biscuits and sweets were distributed, also a quantity of literature. The October meeting was taken by the Moreland sisters. In the absence of their preacher, Mr. Mudge presided, and Mr. Wilson read an interesting paper. Two of the visiting sisters rendered solos, which were much enjoyed by the old folks. Wards were visited, and a pound's worth of sweets distributed. These visits made by the churches are greatly enjoyed by the inmates of the Home.—S. Mudge, Supt.

Next meeting of Executive will be held on December 3, at 2.30 prompt. Devotional exercises led by Mrs. S. Wilson. Hospital experiences by Sisters Chandler and Smedley. During the afternoon gifts will be received for our hospitals. All sisters cordially invited.—L.R.

Women's Mission Band.—Received, Sept., Oct.: in hand, £16/9/7; Mildura, £1; Swanston-st., £2 17/6; Hawthorn, £4/9/-; East Camberwell, £2 10/-; Lygon-st., £1/19/-; Emerald, 15/-; Mrs. Blair, 6/-; A sister, 5/-; Middle Park, 15/6; Moreland, 14/4; Total, £31/10/11. Expenditure: Paid Mr. T. Bagley for Home Missions, £15/15/6; Paid Mr. R. Lyall for Foreign Missions, £12/12/4; Paid Mr. R. Ennis for Bible College, £3/3/1; Total, £31/10/11. Received for 1/- appeal for Home Missions: East Camberwell, £2/3/6; South Yarra Ladies' Guild, £1; Mrs. Chown, 5/-; Total, £3/8/6.—G. Hayward, Treasurer.

ACKNOWLEDGMENTS.

VICTORIAN HOME MISSION FUND.

During the month of October the following amounts were gratefully received, viz.:

Churches, per Collectors, Duplex Envelopes, etc.—Essendon, £1; South Yarra, £1/15/-; Cheltenham, £3/10/-; French Island, 11/-; Swanston-st., £1/9/6; Montrose, £1/4/6; North Carlton, 10/10; Middle Park, £5/2/7; Emerald East, 10/-; South Richmond, 11/-; North Fitzroy, £7/8/9.

Individual Gifts.—Geo. Jackel, 4/-; Mrs. Bingham, 5/-; R. McPherson, £1; E. Eastlake, 10/-; "R," £3; C. A. Sampson, £1; Mrs. Cox, 12/-; E. J. Bone, 5/-; A. Cother, £1.

Assisted Churches towards Preachers' Salaries.—St. Arnaud, £8/13/4; Dunolly, £3/15/10; War-ragul, £4/5/8; Maryborough, £21/13/4; Rochester, £4; Woorinen, £5/1/10; Stawell, £8/13/4; Swan Hill, £5/14/10; Kyneton, £4/6/8; Bambra-road, £6/9/5; Horsham, £19/10/-; Ultima, £6/1/10; Drummond, £8/2/6; Colac, £8/13/4; Boort, £8 13/4; Echuca, £7/0/10; Emerald East, £3/15/10; Emerald, £2/14/2.

Miscellaneous.—Preachers' Provident Fund, £3 5/-; College and Bible Schools' Department, £9 15/-; Estate late Martha Law, £2/10/-; Exchange, 2/6.

Treas., W. C. Craigie, 265 Lit. Collins-st., Melb. Sec., Thos. Bagley, 537 Lygon-st., North Carlton.

SOUTH AUSTRALIAN HOME MISSIONS.

Donations.—"A Brother," £100; G.H., £4; R. Burns, £6; A Sister, £2/10/-; Another Brother, £7/2/3; Estate late A. T. Magarey, £3/3/-; Estate late D. J. Finlayson, £45.

Conference Promises.—S. H. Goldsworthy, £5; A. Harkness, £10; F. Hollams, 10/-; Mrs. Chapman, 5/-; A. Weidenbach, 10/-; C. J. Hunt, £1; T. H. Spotswood, £15; A Brother, £5/5/5.

Duplex Envelopes.—Port Pirie Church, £1/3/11; Wallaroo, 15/5; Croydon, 19/8; York, £1/5/1; North Adelaide, 14/6; Prospect, £3/9/9.

Subsidies.—Williamstown, £12; Moonta, £10; Port Pirie, £10; Wallaroo, £14/12/6; St. Morris, £4; Berri, £5; Wamponny, £11/5/5/-; Henley Beach, £14; Federal Executive, £50.

Refunds.—Gawler Church, 7/6; Walter and Morris, £3/0/8.

Barmera Work.—Sunday School Executive, £20; Stirling East Church, 19/6.

Living Link Fund.—C.E. Union, £4.

Motor Cycle.—Semaphore C.E., 12/6; Prospect C.E., 10/-; S. H. Goldsworthy, £1; T. H. Spotswood, £5.

Conference Programmes.—Grote-st., £1/4/-; Blackwood, 3/-; Forestville, 3/-; Maylands, 12/-; Mile End, £1/10/3; Norwood, £1/3/-; Henley Beach, 6/6; Walkerville, 6/-; North Adelaide, 8/-.—H. J. Horsell, Kilkenny P.O.

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